THE

Lawfulneſs and *Expediency*

OF

Church-Muſick

ASSERTED,

IN A

SERMON

Preached at

St. *Brides* - Church,

Upon the 22^d. of *November*, 1693.

BEING

The Anniverſary Meeting of Gentlemen, Lovers of MUSICK.

By *RALPH BATTELL*, Sub-Dean of Their Majeſties Chapel - Royal.

Publiſhed at the Requeſt of the Stewards.

LONDON,

Printed by *J. Heptinſtall*, for *John Carr*, at the *Middle-Temple-Gate* in *Fleetſtreet*, 1694.

Imprimatur.

Carolus Alſton R. P. D. *Hen.* Epiſc.
Lond. à Sacris.

Jan. 16.
169$\frac{3}{4}$.

Pſalm 100. Ver. 1, 2.

Make a joyfull noiſe unto the Lord, all ye Lands.
Serve the Lord with Gladneſs; come before his Preſence with Singing.

WE have in theſe Words a Direction how to behave our ſelves in the publick Worſhip of God; and I have made Choice of them at this time to juſtify the Practice of our own Church in her laudable Uſe of Muſick, both Vocal and Inſtrumental, in her ſolemn Aſſembles. Which theſe two Expreſſions of *making a joyfull Noiſe unto the Lord, and coming before his Preſence with Singing*, may be taken to import. Or if the former be not ſo very plain here for Inſtruments of Muſick, as the latter is for Singing, yet we need not doubt, but it was intended, becauſe mention is made of them in ſo many other Pſalms of *David*, and particularly in the laſt Pſalm. That none may therefore henceforth go about to ſepa-

rate thoſe two things which agree ſo very well together, I will aſſert the Lawfulneſs, yea the Fitneſs and great Expediency of both Vocal and Inſtrumental Muſick in the Church, during the ſolemn Worſhip of God there. But becauſe ſome have been heretofore ſcandalized at it, and others may perhaps ſtill remain ſcrupulous about it, I will,

Firſt, Speak a few Words in proving, that what was the Cuſtom of Holy Men of Old, and what is recommended to us by the Sacred Scriptures, and what was ſo early in Uſe in the Chriſtian Church, muſt needs be lawfull notwithſtanding all the Objections or Cavils that have been brought to the contrary.

Secondly, I will alſo endeavour to ſhew, that this Practice is not only barely lawfull, but alſo highly advantageous, and greatly available towards the more magnificent and ſolemn Worſhip of God.

That Muſick has in it a natural Propriety to excite and heighten Devotion, will in ſome meaſure appear from the very Cuſtoms of the Heathen who did always uſe it in their Religious Rites. Now even theſe had ſome Light, together with their Darkneſs, and were

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in the Right concerning a Religious Worſhip to be paid ſomewhere, though in the wrong as to its object, and did well to make their Religious Entercourſes appear auguſt and ſolemn, though they were ignorant of the Statutes and Ordinances of the God of *Iſrael*. Now *Homer* one of the ancienteſt Heathen Writers, gives us an account that the *Greeks* celebrated the Praiſes of their Gods and Heroes upon the Harp. Others tell us, how the *Phrygians* worſhipped *Cybelle* with the Drum; and the *Egyptians*, *Iſis* with the Timbrel: And the third Chapter of *Daniel* enforms us, that the Cornet, Flute, Harp, Sackbut, Pſaltery, Dulcimer, and all kinds of Muſick were uſed (amonſt thoſe Eaſtern Nations) in the Worſhip of their Idols. The *Latines* had alſo their Tibicines or Players upon Wind-Muſick, upon whom they ſet a great Value, and granted to them many Priviledges, becauſe they were aſſiſtant at their holy Rites. Now although theſe Examples alone would not be throughly material to our Purpoſe, yet when in the Sacred Scriptures we alſo find Holy men in the Church of God recommending, approving and practiſing theſe

things, we may ſafely from thence conclude, that even theſe Cuſtoms in the Heathen were not any Corruption of their Hearts, or Deluſion of Satan's, but a Remnant of that natural Light, and natural Religion, which was ſtill left in them, and taught them to imitate what by divine Impulſe and Inſpiration was at firſt taught the Children of God, and afterwards by the Ordinance of his Prophets and religious Kings was continued and eſtabliſhed amongſt them.

The firſt mention that is made of this thing in the Scripture upon a Religious account, is before the Law was given from Mount *Sinai*, when *Miriam the Propheteſs the Siſter of Aaron* (to celebrate the Deliverance out of *Egypt*) *took a Timbrel in her hand, and went forth with her women with Timbrels to accompany the Song of Moſes*, Exod. 15. 20. After that we read in 1 *Sam.* 10. 5. of a Company of Prophets who were met by *Saul, coming down from the high place with a Pſaltery, and a Tabret, and a Pipe, and a Harp before them, while they prophecied, and ſang praiſes to God.* In Concluſion, we read in 1 *Chron.* 15. 16. That *David the King appointed ſingers with Inſtruments*

of

of Muſick to welcom home the Ark at its return from the Philiſtines; that he alſo compoſed a Pſalm upon that occaſion, and *left there before the Ark of the covenant of the Lord, Aſaph and his brethren to miniſter before the Ark continually, as every days work required*, as we read 1 *Chron.* 16. 37. And this was the firſt eſtabliſhment of the thing that we read of. This Cuſtom when afterwards in the Reigns of evil Kings it had been neglected, *Hezekiah* in his good Reign reſtored, as we find in 2 *Chron.* 29. 25. *And he ſet the Levites in the houſe of the Lord, with Cymbals, with Pſalteries, and with Harps, according to the commandment of David, and of Gad the Kings Seer, and Nathan the Prophet, for ſo was the commandment of the Lord by his Prophets.* To proceed yet on, *Iſaiah* an inſpired man and a Prophet, *ſung to his well beloved, a ſong of his beloved touching his vineyard*, Iſaiah 5. 1. The three Children ſang a Hymn of Praiſe when they were caſt into the fiery Furnace, and had that great Miracle wrought for their Deliverance. The Prophet *Habakkuk* in loſty Strains compoſed in juſt Meaſure, and fitted for the Skill of Muſick, aſſwaged the publick Grief, foretelling

telling *the acceptable day of the Lord, and the compleat triumphs of Christ's passion.* Yea all the Prophets, saith St. *Ambrose, cantaverunt spiritualibus modulis,* &c. they sang forth the Oracles of divine Redemption, in spiritual Hymns, and in melancholy Dirges lamented the hard-heartedness of their own Countrymen the *Jews.* In the New Testament we read that our Saviour *sang a Hymn* with his Disciples a little before his Passion, *Matth.* 26. 30. And even in his highest Agony upon the Cross, he recited a part of one of the Psalms of *David, Psal.* 22. 1. *My God, my God, why hast thou forsaken me? Paul* and *Silas* sang in Prison at Midnight, *Acts* 16. 25. And the Visions of S. *John* do represent the Manners of the Church; and even in Heaven *they sing the Song of Moses and of the Lamb,* Rev. 15. 3. All Antiquity does agree in this matter, acquainting us that this was the constant practice of the Primitive Christians, Profane Authors, together with Sacred, joyntly attesting it. Of the first kind we have *Pliny* the younger, who when he had enquired into the Errour of the Christians (as he calls it) he takes notice of no other Prayers that they had

had, but a Verſe or Hymn to *Chriſt*, directed as to God. The Author of *Philopatridis* alſo obſerves that the Chriſtians ſang Hymns, *etiam tota nocte*, even all night long. Amongſt the Ancient Fathers of the Church we have *Juſtin Martyr* mentioning their Hymns; and *Clemens Alexandrinus* calls them Λειτουργίας, their *Daily Liturgies*: and a Cloud of Witneſſes might be brought for the confirmation of this thing. The *Cathemerina* of *Prudentius*, the Odes of *Nazianzen*, the Pſalms of *Athanaſius* and *Apollinarius*, and the Hymns of *Syneſius*, all yet extant, are ſo many ſtanding proofs of this matter, and do ſufficiently declare how much the Devotion of the Ancient Chriſtians did conſiſt in Harmony: They ſang together in the Church, and they ſang there alſo alternately; for ſo *Philo* mentions them ſinging with a Præcentor, and the People anſwering the extreams or ends; and *Pliny* alſo joyns with him to this effect. They ſang at home in the Family, and abroad in the Field at their daily Labour; they ſang in Priſon and under Perſecution, yea and many times, moved with the Spirit of God, they ſang forth Hymns of Praiſe even at the Stake,

and

and amidſt the Flames of Martyrdom.

So that for the firſt of theſe, Vocal Muſick, I ſuppoſe there can be no Objection raiſed againſt it, or any doubt but that it was ever uſed in the Chriſtian as well as the Jewiſh Church: but there lies an exception which ſome have framed againſt Inſtrumental Muſick, becauſe we do not read that that was in uſe ſo early amongſt the Primitive Chriſtians; and *Juſtin* mentions no other Muſick uſed among them but the τὸ ἄσαι ἁπλῶς, the bare ſinging with the Voice, unaccompanied with any Muſical Inſtruments. Now as to this Exception let theſe two things be conſidered.

Firſt, That if it were thus for a time amongſt the Primitive Chriſtians, yet is it not any good Argument for its Perpetuity, any more than that becauſe the upper Rooms and the ſubterraneous Caverns were the places where the perſecuted Chriſtians did uſe to meet, therefore alſo theſe are ſtill to be uſed rather than the Churches, now the Perſecution is (by God's Mercy) ceaſed, in a great part of the World: And Kings and Queens are become the nurſing Fathers and nurſing Mothers

Mothers to the Church. If it were ſo for a Seaſon we may and ought to look upon it as the neceſſity of the firſt Chriſtians, rather than their Choice, and that they had not wherewithall to be at the charge of theſe Aids and Ornaments to their Religious Worſhip, rather than that they withheld the Expence, becauſe they thought it unlawfull or unbecoming their Aſſemblies. For no ſooner did the Church begin to flouriſh, but they grew into uſe and eſteem: And we read of St. *Ambroſe*, who lived about the latter end of the fourth Century, ſoon after the time of *Conſtantine*, and who it is alſo ſaid compoſed the *Te Deum*, the ſame Hymn of Praiſe which we ſtill retain in our Liturgy directed to the glorious Trinity, that he joyned Inſtruments of Muſick with the publick Service in the Cathedral Church of *Milan*, where he was then Biſhop: Which Example of his was ſo well approved of, that by degrees it became the general Practice of other Churches thereabouts, and has ſince obtained in almoſt all the Chriſtian World beſides.

Secondly, Others have referr'd this to another Cauſe, namely, that as Inſpiration in

 ſinging

ſinging Pſalms, (which was doubtleſs an extraordinary Gift common to the Primitive Chriſtians) began to ceaſe, Inſtruments and Skill were brought in in its Room, even as Learning and ordinary means took place inſtead of extraordinary Gifts: And this alſo might be another reaſon why Inſtrumental Muſick was not ſo much in uſe at firſt, as it was afterwards. Now both theſe things together, if one of them alone be not ſufficient, I hope may paſs for a good anſwer to that Exception that has been taken by ſome from that paſſage in *Juſtin*, or any other of a like kind (if any ſuch be found) in the moſt ancient Fathers.

To this I may add farther, that the New Teſtament is not without ſome Texts which ſeem to point out this thing, as in *Rev.* 14. 2. where *the voice of harpers harping with their harps* is mentioned; which place is ordinarily expounded of publick Worſhip in the Church. And again in the Epiſtle of St. *Paul* to the *Eph.* 5. 19. the Apoſtle there ſpeaking of *Pſalms and Hymns and Spiritual Songs*, adds in the Concluſion of the Verſe the word Ψάλλοντες to the word Ἄδοντες; and as the former

mer word ſignifies only ſinging, ſo this latter does properly denote the uſe of the Pſaltery. But notwithſtanding all theſe things, we find the Annotation which in the *Geneva* Bibles is affixed to the third Verſe of the 150. Pſalm runs thus; " *David* maketh mention " of thoſe Inſtruments which by God's Com- " mandment were appointed in the old Law, " but under Chriſt the uſe thereof is aboliſh- " ed in the Church. Now this indeed is very peremptorily ſaid, but without offering us any proof of the thing. However I will examine an Objection which is moſt commonly brought by thoſe men who ſide with the men of *Geneva* in this matter, and endeavour to ſhew you its Defects. Now the Objection is, that Inſtrumental Muſick is a part of the Ceremonial Law of *Moſes* which vaniſhed with Chriſt: But it is a great miſtake in any who look upon this as a thing of this nature; for had it really been ſuch, it would either have been a Type of Chriſt, or at leaſt it would have been of *Moſes* his Inſtitution, and yet it was neither the one nor the other. Not a Type, becauſe its repreſentation cannot be ſet forth; not of *Moſes* his Inſtitution,

becauſe in his time it bore no part in the Sanctuary. We read indeed of Trumpets upon Mount *Sinai*, which were to aſſemble the People together: And for the like uſe they were appointed unto *Moſes*, as we read *Numb.* 10. 2. *for the calling of the Aſſembly, and the journeying of the Camps*, but they went no farther in his Days. So that this Objection if it were of any Force, ſhould rather be againſt our Bells that call us to Church, than our Organs or other Inſtruments that accompany our Pſalms and Anthems when we are there. And yet I have not heard that any are offended with the former, and I hope there is as little cauſe why they ſhould be ſo with the latter. For in ſhort it was not *Moſes* but *David* who firſt applied Inſtruments of Muſick to Religious Purpoſes, as I have before ſhewed, and this he might do partly out of a Sence of Natural Religion, and alſo farther as we may piouſly believe, (he being an inſpired Man and a Prophet) by the Spirit of God: And his example is the firſt of the kind which our own Church does follow, and which we look upon as Authentick in the caſe, and a ſufficient Pattern for our Imita-

Imitation: And although I do not ſee but why even a Jewiſh Ceremony or Cuſtom if it were either ornamental or ſignificant, or any way properly and naturally ſubſervient to Religious Uſes, (for inſtance, Sackcloth and Aſhes, or the like) might be aſſumed and adopted into the Chriſtian Service, if our Governors of the Church thought it fitting, they having a power left them to do all things for Decency, though they are not tied to the neceſſity of any thing in theſe matters as the *Jews* were, and which is indeed the very formal Difference between Jewiſh and Chriſtian Ceremonies: Yet that none may be offended in this particular, the Church has determined nothing in the caſe, but left it to be taken as a voluntary and free Thing, and as it comes recommended from Holy *David, a man after God's own Heart.* If the Authority of the *Geneva* Divines may yet ſway with ſome, let me only by way of Ballance to it, give you the Authority of the Aſſembly-Divines in this caſe, and I hope this may go at leaſt as far as the other: Now they have given us this different ſenſe of theſe matters in their Expoſition of the laſt Pſalm of *David*,

" *David*

" *David* (ſay they) exhorteth men the better " to ſtir up their Joy to praiſe God with " Muſical Inſtruments, and if Muſical In- " ſtruments (as is granted) had that power " then, how have they changed their nature " ſince? To this I will only add farther the opinion of Mr. *Baxter*, a conſiderable man eſteemed amongſt thoſe of the Separation from us in this Nation, let his Authority prevail where it can, moſt of his Arguments I verily think are unanſwerable. And thus he has ſet them down in his Caſes of Conſcience, annexed to his Chriſtian Directory. As,

" Firſt, God ſet up Inſtruments of Mu- " ſick in his Service, long after *Moſes*'s Cere- " monial Law by *David*, *Solomon*, &c.

" Secondly, 'Tis not an inſtituted Cere- " mony merely, but a natural help to the " Mind's Alacrity; and (under this argu- " ment) he adds, as it is lawfull to uſe the " comfortable Help of Spectacles in reading " the Bible, ſo is it of Muſick to exhilerate " the Soul towards God.

" Thirdly, Jeſus Chriſt joined with the " *Jews* that uſed it, and never ſpake a word " againſt it.

" Fourthly,

" Fourthly, No Scripture forbiddeth it, " and therefore it is not unlawfull.

" Fifthly, Nothing can be ſaid againſt it, " but what may be ſaid againſt Tunes and " Melody of Voice; and whereas ſome ſay " that they find it to do them Harm, yet all " wiſe Men ſay, they find it to do them " good: and why ſhould the experience of " ſome prejudiced ſelf-conceited Perſons, or " of a half man that knoweth not what Me- " lody is, be ſet againſt the experience of all " others, and deprive them of ſuch Helps and " Mercies as theſe People ſay they find no be- " nefit by? Thus far, and more to this effect is ſaid by him upon this Subject; which now leads me to the

Second thing I propoſed, *viz.* The advantages that do redound from hence, and how it is highly conducing towards the more magnificent and ſolemn Worſhip of God.

Muſical Harmony, whether by Voice or Inſtrument, but eſpecially by both together, is ſo pleaſing and agreeable to that part of man which is moſt Divine, that ſome Philoſophers have called the Soul Harmony; all have agreed it to have a compleat Share of

Harmony

Harmony in it. Hence it is that Melody is a thing which delights all Ages, and becomes all States of Life; 'tis as ſeaſonable in Sorrow, as in Joy; as ſuitable an attendant on publick Actions, as diverting in private Recreations; as capable to raiſe Devotion, as to procure Delight; and as ſubſervient to the ends of Religion, as conducive to the Pleaſure of Society. The reaſon hereof according to the judicious Mr. *Hooker* is, " An admirable Fa-
" culty which is in Muſick, to expreſs and re-
" preſent to the Mind more inwardly than
" any other ſenſible thing, the Riſing and
" Falling, the Turns and Varieties of all Paſ-
" ſions whereunto the Soul is Subject: Yea
" and ſo to imitate them, that whether it re-
" ſemble the ſame State we are in or a con-
" trary; we are not more contentedly con-
" firmed by the one, than changed and led
" away by the other: Hence it is, that ſome
" ſorts of Harmony are apt to move and ſtir
" our Affections, others to draw us to a
" grave and ſober Mediocrity, and there is
" that will carry us into Extaſies, filling the
" Mind with a heavenly joy; ſo that although
" we ſhould lay aſide the ſubject-matter of
" the

" the Pſalm or Hymn, yet even the very " Harmony of Sounds being carried from " the Ear to the ſpiritual Faculties of the " Soul, is by a native power greatly avail- " able to bring to a perfect temper whatſoe- " ver is there troubled; apt as well to quic- " ken the Spirits, as to allay that which is " too eager, ſovereign againſt melancholy " and deſpair, forcible to draw forth Tears " of Devotion, and able both to move and " moderate all Affections. *Boetius* tells us " this is wrought by vertue of the anſwera- " bleneſs of the Notes in Muſick to thoſe in " Nature: And therefore a well compoſed Harmony, ſhall have even a natural Efficacy to work changes for the better in humane Affections, to enliven and ſtir up thoſe that are dull, and to compoſe and pacifie thoſe which are irregular: So that not only the Pſalms of the Church, but even the Voluntaries, being ſuitably framed, may have a good effect upon the Mind, and even influence and diſpoſe it to ſober and Religious purpoſes. Let me alſo give you a few Eulogies hereof from the antient Fathers of the Church, who found the Benefits of it in their Religious Exerciſes,

and have thus commended it to us. First, *Justin* Martyr, says of the single or plain Song which only was in use in his time. " That " it stirs up the Mind with a certain Plea- " sure unto an ardent Desire of that which " is celebrated in the Song, that it allays the " Desires and Affections of the Flesh, that it " drives away evil Thoughts, and makes the " Mind pregnant and apt to bring forth ho- " ly and Divine Fruits; that it makes the " generous Contenders in Piety Valiant and " Strong in Adversity, and brings a Medi- " cine and Remedy to all the evil Accidents " of our Life: He also adds, that St. *Paul* in " his spiritual Armory, calls this the Sword " of the Spirit, for it is all of it the Word of " God that is celebrated in the Mind, in the " Song, and in the Verse; it drives away evil " Spirits, and the pious mind is by the Songs " of the Church perfected in vertue. The next that I shall mention is St. *Basil*, and he also speaks after this manner. " Whereas the " Holy Spirit saw that Mankind was diffi- " cultly drawn unto Vertue, and that Righ- " teousness was the less accounted of by rea- " son of the pronenes of our affections to

" that

" that which delighteth; it pleaſed the wiſ-
" dom of the ſame Spirit, to borrow from
" melody that pleaſure which mingled with
" Heavenly Myſteries, ſhould convey as it
" were by ſtealth the treaſure of Good things
" into mens Minds. Oh the wiſe contrivance
" of that Heavenly Teacher! who hath by
" his skill found out a way, that doing thoſe
" things wherein we delight, we might alſo
" meet with thoſe things whereby we profit.
St. *Auguſtine* alſo in his Confeſſions joyns in this matter, and ſays, " I am induced to ap-
" prove of the Cuſtom of Singing in the
" Church, that through the Delight of the
" Ear the Minds of the infirm may raiſe them-
" ſelves to a pious Affection. And ſpeaking
" of himſelf, he tells us, that he has often
" wept piouſly being thereunto moved by the
" ſweet Harmony in the Church. The laſt of this kind that I ſhall mention, is that of St. *Chryſoſtom* in his Homily upon the 41ſt. *Pſalm*, who there ſpeaks to this effect, " No-
" thing raiſes the Mind ſo much, and affects
" it being raiſed, and frees it from the earth,
" and ſets it looſe from the Bonds of the Bo-
" dy, and fills it with the love of Wiſdom, and

" makes it deſpiſe the things of this World,
" as a divine Hymn harmonically compoſed.
And that Muſick is thus apt to move the Mind to pious Diſpoſitions, and raiſe it up to a pitch above it ſelf, and in ſome meaſure as it were to inſpire it divinely, at leaſt to fit it for ſuch Inſpiration, we may gather from the Cuſtoms of the Prophets of Old, (already mentioned) of whom we read that while they prophecied, *they came down from the high Place with a Pſaltery, and a Tabret, and a Pipe, and a Harp before them: and the Spirit of the Lord came alſo upon Saul who met them, and he became a new man, and propheſied with them*, 1 *Sam.* 10. 5. 6. Another wonderfull effect we read of that Muſick had upon him was, that *when an evil Spirit from the Lord was upon him*, whether it were a deep Melancholy that he was fallen into, which might be excited and heightned by the Devil's Suggeſtion, as moſt Interpreters think; or whether it were an actual Poſſeſſion of Satan's, as ſome of the Jewiſh Rabbins would have it; yet when *David* played skilfully upon the Harp it departed from him. The manner of this Cure is alſo variouſly adjudged by Expoſitors, ſome

ſome thinking it a Hymn or Religious Pſalm that *David* ſang, and that thereby the Devil was the more effectually chaſed away from *Saul*; others attributing it only to the Notes of Muſick, and their natural Efficacy in the ſubduing of all black Melancholy and Deſpair; all Anger, Malice and Envy, or the like foul Paſſions whereby the Mind can become overwhelmed, or enraged and caſt down into a condition truly Diabolical; whatever were the root of the Malady, or whatever might be the true cauſe of the Remedy, we find the Cure was effectually wrought by the Harp of *David*. I forbear to mention ſome other wondrous effects of Muſick related by the Ancients, as *Plutarch*, *Pythagoras*, &c. Becauſe they are not ſo proper to be conſidered upon a Religious Account; but the foregoing ones are abundantly ſufficient to let us ſee that there is ſomething in Muſick that has a great Propriety to Religious Purpoſes: And therefore as Holy *David* firſt compoſed Godly Pſalms, in number and meaſure, (he being admirably skill'd in divine Poeſy) and was moreover the Author of adding Melody, both Vocal and Inſtrumental, for the raiſing

up

up of mens Hearts, and moving their Affections towards God; ſo likewiſe the Church of Chriſt doth at this day retain it as an Ornament to God's Service, and a help to her own Devotion.

And thus much alſo as to my Second Particular, the Expediency as well as Lawfulneſs of this Practice.

But after I have ſaid all in Vindicating of this Cuſtom, we do not condemn any other foreign Churches as guilty of any material Defect if they do not receive it, nor while we ſay it *may*, do we aſſert that it *muſt* be uſed; or although it be even expedient, yet it is not altogether neceſſary; but this may be truly ſaid of it, that it is an agreeable attendant and a Suitable Ornament to Religious Services; though no part of the Subſtance thereof: but it is to be placed in the Claſſis of thoſe things which by Divines are called Evangelical Councels, or Precepts of Perfection: things, which when they are ſeaſonably, and decently, and reverently uſed are apt to raiſe men's Hearts and Affections to greater Degrees of Piety, and to produce larger Portion of Zeal and Devotion in our ſpiritual Exerciſes.

ciſes. Thus kneeling down in Prayer, ſetting apart feſtival Solemnities, making Oblations, building of Temples and beautifying them, and the like, are things that have a tendency in Nature, or (at leaſt) by univerſal Cuſtom to encreaſe Religion as well as to adorn it; to raiſe holy Thoughts and pious Diſpoſitions within, by ſuitable Aids and Ornaments from without; making the aimiableneſs of God's Tabernacles excite the Ardency of our Thankſgivings there, and the beauty of Holineſs conduce to (or at leaſt concur with) the Spirit of Prayer, and therefore when this is ſuperinduced by the Piety of Chriſtian Governors, we maintain againſt all Oppoſers the Lawfulneſs and Decency, yea the fitneſs and great expediency of it in the Church of Chriſt.

Finally, whatſoever accidental Abuſes may creep in amidſt the uſe of theſe laudable things, we earneſtly diſſwade and diſallow, adviſing all Perſons to be very carefull and circumſpect in the uſe thereof, leſt their Minds ſhould ſtray, and it might happen to them as it did ſometimes to St. *Auguſtin*, who in his Confeſ-

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ſions laments his Inadvertency in this point, "owning, that when the Muſick affected "him more than the Subject-matter of the "Pſalm or Hymn, he was greatly to be "blamed.

Indeed the Heart is the beſt Pſalmiſt, and the inward Affection of the Soul is the beſt Muſick in God's ear, and it is purely for the ſake of this, that the other is uſed. We alſo diſapprove of all other Defaults of a like kind; that is, where-ever the uſe of Edification is leſſened or loſt, which may happen either when the words are not to be underſtood by the Hearers, or when they are not ſuited to the true Chriſtian Temper of Prayer and Praiſe, or when the Airs of our Anthems and Hymns are not grave and ſolemn, and befitting the Houſe of God, rather than the Houſe of *Rimmon*. But on the other hand, theſe Faults being prevented (as God be thanked due care is taken in our own Church that they ſhould be) the Efficacy of Muſick is truly admirable, and does mightily edify, becauſe it does moſt powerfully excite the Paſſions and Affections; the very heart and Soul towards God. By this our Minds may be raiſed and ſpiritualized in

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their flights towards Heaven, our Devotions quickned and enflamed with a greater Zeal and Fervency in our Religious Addreſſes, and when the Fire is thus kindled within, we ſhall become the more fit and ready to ſpeak with our Tongues, and to begin here upon Earth, that which is to be a part of our eternal Employment in Heaven; namely, *To ſing Hallelujahs to the Praiſe and Glory of God, the Father, the Son, and the Holy Ghoſt, to whom, let us aſcribe all Glory, and Majeſty, Dominion, and Power, both now and ever.* Amen.

FINIS.